

N^o 18
FUTURE REWARDS *and* PUNISHMENTS *proved*
to be the Sanctions of the Mosaic Dispensation.

I N A
SECOND SERMON

See the 1st Sermon in my 10th Vol of Sermons 8^{vo} N^o 7

MARK xii. 24, 25, &c.

Preached before the

UNIVERSITY of OXFORD,

A T

ST. MARY'S, DECEMBER 6, 1741.

By WILLIAM ROMAINE, A. M. of Christ-Church.



L O N D O N:

Printed for F. GOSLING, at the *Mitre and Crown* in *Fleet-street*.

M DCC XLII.

TO THE SANCTIONS OF THE MORAL DISCIPLINE.
FUTURE REWARDS AND PUNISHMENTS PROVED

IN A

SECOND SERMON

ON

MARK XII. 24, 25, 26.

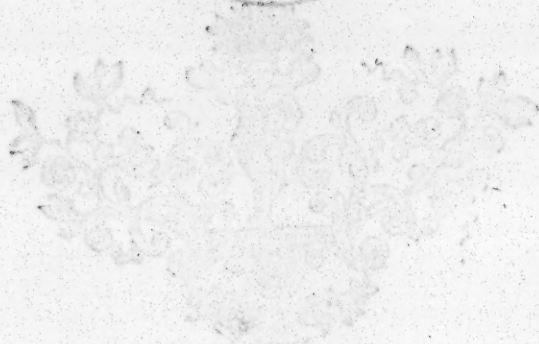
Preached before the

UNIVERSITY OF OXFORD,

AT

ST. MARTIN'S, DECEMBER 6, 1744.

By WILLIAM ROBERTSON, A.M. of Christ Church.



L O N D O N :

Printed by J. Gossnell, at the New and Old Church in St. Martin's Lane.

MDCCLXIV.

MARK xii. 24, 25, &c.

And JESUS answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the Power of GOD?

For when they shall rise from the Dead, they neither marry nor are given in Marriage; but are as the Angels which are in Heaven.

And AS TOUCHING THE DEAD, THAT THEY RISE, HAVE YE NOT READ IN THE BOOK OF MOSES, how in the Bush GOD spake unto him, saying, I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob?

He is not the GOD of the Dead, but the GOD of the LIVING; ye therefore do greatly err.

IN a former Discourse upon these Words I proposed to prove, “That future Rewards and Punishments were the Sanctions of the *Mosaic Dispensation*,” and it was shewn in the first Place, “from the Reason of the Thing,” and from the *Scriptures of the New Testament*, that the Doctrine of a future State was TAUGHT by *Moses*, and KNOWN by the *Jews* — The second Point then laid down, which is the Matter of our present Enquiry, is this —

“THAT the Doctrine of a future State actually is to be found in, and doth make a very great Part of, the Writings of *Moses*; the Obligation to observe every Law, Rite and Ceremony being inforced upon the Sanctions of future Rewards and Punishments.”

I. AND here two Things are asserted, viz. “that the Doctrine of a future State actually is to be found in, and doth make a very great Part of the Writings of *Moses*.” And this I shall prove by producing these Texts from *Moses*, wherein he expressly mentions it.

II. THE other Thing asserted is, “that the Obligation to observe every Law, Rite, and Ceremony, is inforced by *Moses* upon the Sanctions of future Rewards and Punishments.” And this I shall prove from these Texts, wherein he expressly declares, that these were the Sanctions of ALL his Laws.

AND in order to clear up the Truth of these two Assertions, no other Method can be taken, but to mention the very Words of *Moses*, and to shew what they express intelligibly, and without a Figure: For the View in which I shall consider the Passages cited

from him is this — “ *The Rites and Services of the Mosaic Law prefigured what CHRIST was to DO and SUFFER for the Salvation of Mankind.*” This is a Point which cannot be debated among *Christians*, but that the *Jews* understood them in this Sense hath been denied. In what Manner then a future State was contained under the Types, will not be the Subject of our present Enquiry ; not because Arguments drawn from thence would be inconclusive, but because it would be more satisfactory and to the Purpose to prove, “ *That there are such plain and express Passages in Moses, which treat of a future State, and of future Rewards and Punishments, that no Jew who understood Moses’s Writings, could possibly be ignorant of these Doctrines.*” With this View then let us consult the *living Oracles of GOD.* And

I. THE first Text I shall produce is from ^a Gen. ii. 7. *And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life ; and Man became a living Soul.* Here the Holy Spirit hath *purposely* treated of the Nature and Union of Soul and Body — “ He hath revealed that Man was made up of two Parts — He hath described the Original of each — and the essential Attributes in which they differed.” The Original of the Body of *Adam* is said to be of the *Dust of the Ground* ; the Soul had a different Original. and was created by the *Father of Spirits* — the one was formed out of Matter, and *was a living Animal* — the other, which the LORD GOD breathed or infused into *Adam*, was produced by his immediate creative Act, and was an immaterial and immortal Soul. Now these two Attributes distinguish the Soul from the Body, the Distinction between them consisting chiefly in these two Things ; that the Soul is not *material*, and is not *mortal*. And how could the *Holy Spirit*, when he *purposely* described the different Nature of Soul and Body, make the DISTINCTION without mentioning the Attributes of DIFFERENCE ? As the Reason of the Thing proves this could not be done, so neither was it done. For

II. THE Immortality of the Soul is in this Text expressly revealed. By *Immortality* I mean, “ that the Soul doth not cease

^a *Pererii Comm. in Gen. Ludg. 1599, p. 425.* “ Non est dubitandum ex his paucis Verbis quibus Moses Creationem Animæ rationalis indicavit demonstrari & probari posse Animam Hominis esse IMMORTALEM, quod etiam multifariam hoc Libro & aliis suis Libris Moses significavit.” *L. Marii Comm. in Bibl. Col. 1621, p. 23.* “ *Inspiravit,*” additur hoc speciatim post descriptam Corporis Formationem, ut indicetur Animam humanam non educi ex Materia instar aliarum Formarum sed extrinsecus advenire a Deo, adeoque *immortalem* esse, & Corpore independentem.

“ to exist with the Body ; but when the Animal Frame is dissolved, it continues still in the full Enjoyment of all its Faculties, and as susceptible of Pleasure and Pain in a future State as it was in the present.” And this Immortality is here plainly expressed : For the Word rendered LIFE is in the Original ^a plural חַיִּים [Kiim], and used here by the *Holy Spirit*, not merely for the *Idiom* of the Language ; because, whatever be the *Idiom* of other Languages, it is the undoubted *Idiom* of the *Sacred Language* to represent Things AS THEY ARE, which it cannot do, if it were to express an Attribute of *Unity* by a Word carrying in it the Idea of *Plurality* ; and not used for want of a singular Noun, because it frequently occurs in the ^b singular Number : But it is here used to express an Attribute which distinguished the Soul from the Body ; for the Text says, that the Body had but LIFE or was LIVING, in Distinction to the Soul which had LIVES. Now the Soul which hath LIVES, must of necessity have more than ONE — the present Life can be but one — therefore the Soul hath another Life — and another Life being not the *present*, must of necessity be a *future* — and a future Life, or the Soul’s continuing to exist after the Dissolution of the Body, being what is meant by the *Immortality of the Soul* ; in this Text therefore it is, as expressly as Words can speak, revealed, that the Soul of Man is IMMORTAL. And how could the *Holy Spirit* have laid this Doctrine open to the *Jews* in a plainer Manner than by revealing, that the Soul which the LORD GOD breathed or infused into the Body of *Adam*, was not made up of frail Materials, and liable to be dissolved ; but did continue to exist after its Separation ? And whilst the *Jews* understood their own Language, how could they be ignorant of a Doctrine laid open to them in so plain a Manner ? And

III. BESIDES this Reasoning drawn from the Meaning of the

^a Gen. xxiii. 1. § *Crit. Sacr. Tom. i. p. 36. Fagius.* “ *Et flavit in Nares,* &c. Tria ergo hic sunt quæ Animæ IMMORTALITATEM statuunt——
 “ 3. Vocabulum חַיִּים [Hajim]—— ut quidant volunt, præsentis & futuri
 “ seculi Vitam. quod solum Animæ Hominis competit, designat. Est igitur
 “ חַיִּים נִשְׁמַת [Nishmath Hajim]. Flatus seu spiritus divinus, cælestis, im-
 “ mortalis, ac æternum durans ; quibus Vocibus pulchre discernit inter Animam
 “ Hominis immortalem, & Animam Brutorum animantium, &c.”——§ *H. Maius,*
de Æconomia Temporum Vet. Test. 1706, p. 152. Spiraculum VITARUM dicitur
 quia omnem Vitam conferebat, non tantum temporalem & corporalem, qualem
 etiam Bestiæ habent, sed etiam æternam ; ut pridem multi Vocis *Plurativæ* vim
 exprimere sunt conati.

^b Gen. i. 20, 30. § xlii. 15, 16. § Lev. xiii, 10, &c.

Words, there is an infallible Authority which hath fixed their Meaning, and thereby unanswerably proved, that the Reasoning drawn from them is just. St. *Peter*, speaking by the same Spirit of GOD which spake in *Moses*, hath proved, that *David* foretold the Resurrection of CHRIST when he said, *Thou shalt not leave my Soul in Hell, neither shalt thou suffer thy Holy One to see Corruption.* And then it immediately follows; ^a *Thou shalt shew me the Path of LIVES.* Now, in consequence of CHRIST's not seeing Corruption, he was to be shewn the Path of LIVES; and therefore the Word LIVES here manifestly includes that Life which CHRIST entered upon when he rose from the Dead — and this was certainly an immortal Life: *For they who are accounted worthy to obtain a future World and the Resurrection of the DEAD, cannot die any more.* And consequently this is an infallible Proof, that the Word *Kiim* is expressive of *Immortality*.

IV. BUT further, the Expression doth not only declare, that there is another State besides this in which the Soul will exist; but it also justifies the latter Part of the Definition, “ that the “ Soul will be as susceptible of Pleasure and Pain in a future State “ as it was in the present:” For certainly to have Life in the proper Sense of the Word, is to have what always attends Life, *Sensation* — Life and Sensation are Ideas inseparably united; so that whatever Being the one is predicated of, the other is of necessity implied — and whatever hath Sensation, must also have either Pleasure or Pain; for Pleasure and Pain are only Words which stand for our Ideas of certain Sensations. The Holy Spirit then asserts, that the Soul *lives* when separated from the Body. Now it is absurd to suppose the Soul *living*, and yet neither sensible of Pleasure or Pain; and therefore, he hath by this Assertion expressly revealed, that the Soul exists in a future State of Pleasure and Pain, *i. e.* of Rewards and Punishments.

FROM these Reasons then it is evident, that the Holy Spirit hath in this Text expressly revealed the Immortality of the Soul, and a future State; and this is abundantly confirmed from what is afterwards revealed concerning Immortality. Among the other Institutions in * *Eden*, the Spirit of GOD hath mentioned the *Tree of*

^a *Lorinus in Act. Apost. p. 96. Act. iv. v. 28. “ Notas mihi fecisti Semitas “ Vitæ, &c.”* De Resurrectione loquitur, & Glorificatione Corporis & Vitæ immortalis, ad quam ante Christum nemo resurrexerat, nemo noverat, hoc est, expertus fuerat. *Id in Psal. 1 vol. p. 207.* Christus autem multo magis sub Personâ David significat demonstratas uni sibi Vias a Patre, Rationesque quibus & ipse & sui obtinere Immortalitatem beatam valerent tum Corporis tum Animæ, &c.

Lives [חַיִּים] “ which was a Sacrament instituted to be the Earnest and Pledge of eternal Life” — ^a *It was a Sacrament*: Because the Virtue attributed to it could not be naturally inherent in it, but must have depended solely on the Power of the Institutor — And it was “ instituted to be the Earnest and Pledge of eternal Life ;” because the Words assert that it was a Tree of *Lives*, or Immortality ; and also because, when Man had by his Sin forfeited this Sacrament of Immortality, and was taught to expect Salvation only through Faith in CHRIST, that Salvation through Faith in him is still called by the same Name as the first Sacrament of Immortality was, viz. the *Tree of Lives* — * *To* ^{Rev. ii. 7.} *him that overcometh, saith the Spirit, will I give to eat of the Tree of Life that is in the midst of the Paradise of GOD ;* and in another Place, || *Blessed are they that do the Commandments of CHRIST,* || ^{Rev. xxii.} *that they may have Right to the Tree of Life.* Here the New Testa-^{14.} ment borrows an Expression from the Old, to describe the Life and Immortality brought to Light by CHRIST ; and therefore the Expression used in the New Testament to convey Ideas of an happy Immortality, must certainly have intelligibly described that Immortality in the Old ; for the Words are the same in both Testaments, and consequently the Ideas which they convey in both must be the same : So that CHRIST is now, to fallen Man, what the Tree of Immortality was to innocent *Adam* — the Virtue attributed to the one being what is also attributed to the other — CHRIST is *really* to fallen Man the Fountain of everlasting Life ; therefore such *sacramentally* was the Tree of Immortality to innocent *Adam* : For it would be very absurd, if CHRIST should be made to stand instead of the Tree of Immortality, and yet that Tree was not instituted to effect for the Innocent what he hath now effected for Sinners ; because then the Substitution would be destroyed, and the Ideas conveyed by the one of the other would be false. The *Tree of Lives* therefore was, and was known to be, because the Holy Spirit expressly declares it to have been, a *Sacrament of Immortality* : So that he hath not only revealed, that the Soul is immortal, but hath also revealed what was instituted to be the Pledge and Earnest of eternal Life. And in both these Passages he hath, as plainly as Words can speak, expressly revealed a future State.

^a *Capelli Comm. p. 320.* Vitæ Arbor dicta videtur, non quòd extraordinariâ & supernaturali quadam Virtute inhærente prædita esset ad perpetuandam Adami Vitam, sed quòd Deus voluerit eam esse Adami Signum, Arrhabonem, & veluti Sacramentum, &c. § *And Willet in his Hexapla on Genesis, p. 28, abundantly proves the same.*

AND though these Texts be not contained in (what is called) the Body of the Law, yet are they nevertheless conclusive; because every *Jew* who read the one of them, must know that he had an immortal Soul; and because, though he read that the first Sacrament of Immortality was forfeited, yet he could not avoid reading in the Law itself, that there was another instituted: For the Law taught him, not only by expressive Actions, but also by the plainest Words, though he was a Sinner, yet there was a Way still open for him to future Happiness; particularly, in the following Passage he was taught this literally, and without a Figure: God prohibits the eating of Blood, upon the Penalty of Death; and

* Lev. xvii. 11. He gives a Reason for the Prohibition — * *For the Life of the Flesh is in the Blood, and I have given it to you upon the Altar to make an Atonement for your Souls; for it is the Blood that maketh an Atonement for the Soul.* Now, if we take the Word here rendered Soul [נֶפֶשׁ] to denote the spiritual Part of Man, this would be a self-evident Proof, that Sacrifices were known to have a spiritual Effect, and as such the Atonement they made to regard a future Life. But if we take the Word to denote what it is always used in Scripture to signify, the *Animal Frame*, in what Sense could the Blood make an Atonement for it? The End of making an Atonement is to protect and secure a Criminal from Justice; and when this Atonement is accepted, Justice is satisfied. Now the present Life was known to have been forfeited by Sin, and how then could the *Jews* be so *slow of Heart* as to imagine, that this Blood was to atone for the temporal Life of the Body? Blood could not possibly have any such Virtue of its own; and it was daily demonstrated, that it had no such Virtue imputed to it: *For, as by one Man Sin entered into the World, and Death by Sin; so Death passed upon all Men, because all have sinned.* And surely two thousand Years Experience had sufficiently convinced the *Jews* of this Truth, and demonstrated to them, that they were all to go down to the Grave, and that the Pit was to shut its Mouth upon them. Against this Demonstration then they could never imagine, that Blood was to atone for the temporal Life of the Body; and therefore they had a Demonstration, that there was some other Life forfeited, besides the present, for which Blood was to atone.

^a Now *Moses* had taught them, in this Text and elsewhere, to

^a Exod. xxiv. 8, proved by St. Paul, Heb. ix. 20, 21, &c. to signify the Blood of CHRIST. § B. Lamy de Tabernaculo Fæd. Par. 1720, p. 475. “ Pius Israel-
“ ita, qui immolabat agnum, non in sanguine Animalis spem Salutis & Fiduciam
“ reponebat, sed cogitabat alium Agnum, viz. Jesum Christum, qui sanguinem
“ suum fusurus erat pro Remissione Peccatorum.”

look upon Sacrifice in a spiritual Sense — that spiritual Sense was the Relation it bore to a Redeemer — and the Blessings derived to Mankind by that Redeemer were not temporal — However an Exemption from temporal Death was not one of these Blessings — And yet the Blood which was known to typify the Blood of the Redeemer, did preserve the Body from some kind of Death; which being not from temporal, must of necessity be from eternal Death: For, if only the present Life had been forfeited by Sin, the Debt was always paid; and why then was not Justice satisfied, but when this Punishment was sure to be inflicted, it still required a further Atonement? And as this Atonement reached further than the present Life, of necessity there was another Life which was forfeited, and for which the Atonement to Divine Justice was made.

AND can there be a plainer Description of a future State than this? when the Offerer, who hath by his Sin forfeited all Title to Life, brings his Sacrifice before the LORD, with Hopes, that some more perfect Sacrifice would restore him to Life; and with these Hopes sheds the Blood of the Creature — This Blood God absolutely forbids him to eat, and the Reason of the Prohibition is thus expressed — “ I have instituted Sacrifice to be
 “ a Type of the Redeemer — the Blood in which is the Life of
 “ the Flesh to be a Type of his precious Blood, which he will
 “ shed to redeem the Life of Man; and upon that Account I
 “ have set apart Blood for this Use — ^a it is to be put upon the
 “ Altar to represent his Blood who is to make the real Atonement for your Life: For all the Creatures in the whole Earth
 “ are mine, and their Blood can have no Merit with me — the
 “ Blood of the Redeemer alone can make an Atonement for the
 “ Life of Man; and that Life for which his Blood is to atone,
 “ cannot be present — You will all be gathered to your Fathers,
 “ and see Corruption; and therefore his Blood is to atone for your
 “ future Life; and as the Benefits promised you through him are
 “ spiritual, you will then feel the Effects of his Atonement,

^a *Critici Sacri. Lond. 1660, p. 817.* “ Quâ re (Effusione Sanguinis super Altare) adumbratus (inquiunt Doctores) est verus Usus Sanguinis Domini ac Servatoris nostri Jesu Christi, viz. quod solus Sanguis illius pro Peccatis nostris effusus sit, Placatio pro Animabus nostris, & Reconciliatio, & Sanctificatio nostra.” *Sam. Clark, A. M. Annotations on the Old and New Testament, 1690, Note on Lev. xvii. 11.* It is the Blood, viz. of the Sacrifice sacramentally and typically, and of CHRIST that makes Atonement really. *Rom. iii. 25. Col. i. 20. Heb. ix. 12. And Willet's 2d vol. Hexapla on Lev. p. 409. § H. Maius de Æcon. Temp. Vet. Test. p. 387.*

“ when

“ when your Bodies shall be raised from the Dead ; and ye who
 “ have believed and obeyed me, shall by virtue of his Atone-
 “ ment be entitled to eternal Life.”

AND this Construction, it was proved, the Words admit of ; and it could not be mistaken by the *Jews*, because they could never imagine that the Blood was to atone for temporal Life ; and therefore they did know from this Text, in which it is so expressly and intelligibly revealed, that Man will exist in a future State.

I SHALL select but one Passage more from the Body of the Law, the Meaning of which is so remarkably clear and obvious, that whoever cannot here see the Doctrine of a future State, must indeed put a *Veil over his Face in reading the Old Testament*. The Holy Spirit, in reciting what God had done for his People, thus
 Deut. viii. 3. explains the Intent of some of the Miracles : *The LORD thy GOD humbled thee, and suffered thee to hunger, and fed thee with Manna (which thou knewest not, neither did thy Fathers know) that he might MAKE THEE KNOW, that Man^a doth not live by Bread only, but by every [Word] that proceedeth out of the Mouth of the LORD doth Man live* — And it is afterwards added — *who fed thee with Manna, that he might humble thee, and that he might prove thee to do thee Good at thy LATTER END*. In these Words the Holy Spirit declares, God had made the *Jews* know, that they could not subsist upon temporal Support — that as they consisted of two Parts, they could not live by Bread only, but must have some Support for the spiritual Life of the Soul as well as the Body : For though he had delivered them from *Ægypt by Signs and Wonders, and a stretched-out Arm*, and had miraculously fed them in the Wilderness with the Bread of Heaven ; yet this temporal Deliverance and Support were not what Man chiefly wanted, or what was to be his sole Subsistence. Whilst the Almighty opened the Doors of Heaven, and rained down Meat upon them to the full ; at the same time he told them, this was not the Support they were to live by ; for they were not to rest on the Outside, and feed on the Husks of his Manifestations. God had Regard to the Soul in all that he did for the *Jews* ; but the natural Effects of Bread cannot reach

^a מֵיֶמֶת the Future Tense, “ Man SHALL not live by Bread only.” But Bread will support the present Life ; therefore there is a Life which Bread will not support, and that Life must of necessity be either a spiritual or a future Life, either of which proves the Truth of what I am now contending for, *viz*, That this Text is a Demonstration that *Moses* hath expressly mentioned a future State.

the Soul; which requires some other than temporal Support. But what then is the Support required? for if God *made them know* what they could *not live by*, certainly he also made them know by what *Man doth live*. *Man shall not live by Bread only, but by every Word that proceedeth out of the Mouth of the LORD shall Man live*. Therefore, whatever be the Meaning of *proceeding out of the Mouth of the LORD*, this doubtless was what Man was to live by. Now, after Sin had entered into the World, and Mankind became subject to temporal and eternal Death, CHRIST, by the all-sufficient Satisfaction he paid to the Divine Justice, redeemed them from eternal Death, and thereby became the sole Fountain of spiritual and everlasting Life. And the Words directly relate to him, under the Character of the Giver of Life; for all that *proceeds from the Mouth Jehovah*, is an Expression used for the *perfect Manifestation* [כל מוצא] of God in the Flesh. It is used in this Sense in the Old Testament (*Deut. i. 26. § vii. 9. Jos. ix. 14. 1 Sam xii. 14, 15. Is. lxii. 2.*) and is so explained by CHRIST in the New: For when he is treating of the same Subject, (*viz. Manna*) he uses a parallel Expression, and calls himself the *true Bread of Life, which cometh down from Heaven*, and giveth *Life* unto the World: And more directly he says of himself (*John viii. 42.*) I *proceeded forth, and came from GOD*; and besides, his Application of the Words to the Tempter, in *Matt. iv. 4. Luke iv. 4.* demonstrates, that they are significative of the Divinity that was in him, and of that spiritual Life which flowed from thence.

IN this Passage therefore the Holy Spirit hath expressly revealed — that the *Jews* were taught not to rest upon the Types — GOD, he says, intended that they should, nay, he wrought Miracles in order that they might, look beyond them: For he taught them, that Man could not subsist upon Bread only — his Soul required some Subsistence as well as his Body — and *that* the Types rested in could not give; there being no other Fountain of spiritual Life but what flowed from a Person of the Deity, who in the Fullness of Time was made Flesh, and gave everlasting Life unto the World.

AND this Interpretation doth not rest solely on the direct Meaning of the Words, though this indeed would be sufficient for Conviction; but there is also another Authority, the Meaning of the Words settled by that very Person of the Deity, whose Coming they foretold: For, upon the *Jews* telling CHRIST, * *their Fathers did eat Manna in the Desert, as it is written he gave them Bread* ^{31, &c.} *from Heaven* — JESUS answers — *Moses gave you not that Bread*

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from Heaven, but my Father giveth you the TRUE Bread from Heaven: For the Bread of GOD is HE WHICH COMETH DOWN from Heaven, and giveth Life unto the World. I AM the Bread of Life.

Now, as JESUS's Answer, and what the *Jews* questioned him about, must relate to the same Subject; so the Truths which they establish are these; 1. That Manna was a Type of CHRIST; because by it GOD taught the *Jews*, that they wanted some Principle of spiritual Life, and there is no other but CHRIST; because our Saviour proves, that he had in him all the real Effects which were attributed to Manna as a Type; and also because he calls himself the ^a TRUE Bread; which Word is used to denote the *real*, the *very* Thing or Person typified, the Antitype, in Opposition to the Type, or what was a Sign of that Person or Thing. 2. And it was known to be a Type of CHRIST, because GOD made the *Jews* know what was the Principle of spiritual Life; and as he did this by giving them Manna, then they did know that it was a Type of CHRIST. 3. And this also proves, that they knew what was meant by *proceeding from the Mouth of Jehovah* — For, if Manna was typical of CHRIST the Giver of Life — and known by the *Jews* to be typical — and known from this Expression — then that Sense must be contained in this Expression: And when our Saviour, speaking of his being the *true Bread of Life* in Opposition to Manna, says, that he *came down from Heaven, came from the Father to give Life to the World*; then these Words of the New Testament must be of the same Import with those of the Old: For in both they are used upon the *same* Subject, to describe the *same* Person, considered in the *same* Respect, as the Giver of Life; and therefore this is a Proof from the Reason of the Thing, that the Meaning of the Words was before faithfully rendered; and the Conclusion from them, as they stand now explained, is this.

Moses lays down a Proposition, and positively asserts, that GOD had made the *Jews* understand it — CHRIST explains this

^a Heb. viii. 2. § ix. 24. Ἀληθινός is opposed to typical. *Theophylacti Commen. in 4 Evang. Par.* 1631, p. 646. Ὁ Κυριος ἡμῶν Ἰησοῦς ἀποκρινάται αὐτοῖς; ὅτι ὁ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον, τοῦτέστι, ὅτι ὁ Μωσῆς δέδωκεν ὑμῖν τὸν ἀληθινὸν ἄρτον, ἀλλὰ πάντα τὰ τότε γινόμενα Τυποὶ ἦσαν τῶν νῦν γινωμένων. Ὁ γὰρ Μωσῆς Τυπὸν ἐπέειχε τῷ Θεῷ, τῷ ἀληθινῷ τῶν νοητῶν Ἰσραηλίων γενητῇ, ὁ δὲ ἄρτος ἐκεῖνος Τυπὸς ἡμῶν τῷ ἐκ τῶν Ὀυρανῶν καβαβάτος, καὶ ἀληθῶς τροφὸς, καὶ ἀληθινὸς ὑπαρχόντος· λέγει δ' εαυτὸν ἀληθινὸν ἄρτον, ὅτι ὡς τὸ Μαννα ψευδὲς ὄντος ἀλλ' ἐπειδὴ ἐκεῖνος Τυπὸς ἦν καὶ Σκία, καὶ ἐκ αὐτοαληθείας: ΚΥΡΙΩΣ γὰρ Μαννα ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ, ἀνθρώπος γενομένος. I Cor. x. 3. § *Ægidii Hunnii Comm. in Joh. Witsb.* 1608, p. 772.

Proposition, and shews how it ought to be understood — Now he could not explain it in a different Sense from what the *Jews* understood it in, because GOD made the *Jews* understand it in a spiritual Sense, and in that Sense CHRIST explained it; and therefore it is evident, from the Testimony of two infallible Witnesses, that the *Jews* knew CHRIST was to come down from Heaven, and give spiritual Life unto the World. And this is an exprefs and a *literal* Proof, that the Doctrine of a future State was contained in, and was KNOWN to be contained in, the Writings of *Moses*.

FROM the Authority of these few Texts, which have been at present considered, there is sufficient Reason to conclude, *that the Doctrine of a future State is exprefly mentioned in the Writings of Moses* — I pass on therefore to the second Thing asserted, which indeed hath been in Part already proved: For when GOD revealed a future State to the *Jews*, and the Conditions upon which they were to be entitled to Happiness in that State, certainly every *Jew* who desired and aimed at Happiness, was laid under an indispensable Obligation to observe the Conditions as the sole Means to attain it; and that Happiness which laid him under this Obligation, was an Enforcement to observe the Conditions — and an Enforcement to Observance is what properly constitutes a Sanction.

II. BUT not to insist upon this — I proceed more particularly to prove, *That the Obligation to observe every Law, Rite, and Ceremony is enforced by Moses, upon the Sanctions of future Rewards and Punishments.*

Now, in reading the Books of *Moses*, it cannot but be observed, that there is one Sanction which runs throughout the Body of the Law; and there is no Ceremony, not the most minute Rite, but what is enforced upon that Sanction — To a great Part of the Laws it is particularly added, and to all of them in general, that the Obligation to do *this*, or avoid *that*, was founded upon the LORD's being their GOD. The *Jews* are required in particular to keep the ^a *ten Commandments* — ^b *the Passover, the Jubilee, the Feasts*, and all the other weightier Matters of the Law; because the LORD *was* their GOD — and upon the same Sanction they are required in general to keep ^c *ALL the Commandments*, and *ALL the Statutes*, to do *ALL the Judgments*, and *walk therein*. This is so frequently insisted upon, that there can be no Doubt of its being the

The Sanction of the whole Law —
Obey me, because I Jehovah am your GOD.

^a Exod. xx. 2. § Deut. v. 6. § *J. H. Maius de Æconomiâ Vet. Test.* p. 415.

^b Lev. xxiii. 43. § xxv. 17.

^c Lev. xi. 44. § xviii. 3, 4. § xx. 7. Numb. xv. 40, 41. § Deut. iv. 34 to 41. § xxvi. 16, 17. § xxviii. 58. § 2 Chron. xx. 20.

Sanction of all the Mosaic Laws — The only Enquiry then is, what is the Meaning of this Sanction? Under what Character is God here to be considered, or what is the Ground of Obligation? Doth God's claiming Obedience of the *Jews*, because He JEHOVAH was THEIR GOD, relate to some temporal Character which God supported among the *Jews*, and to the temporal Rewards and Punishments which he under that Character distributed — or is this properly, and in its primary Sense, the Sanction of future? Future Rewards and Punishments will appear to be what God *intended*, and what the *Jews understood* for the following Reasons —

This Sanction is not founded on *Jehovah*, but on *Jehovah's being* THEIR GOD.

1. AND the first is, That the Word JEHOVAH is not supposed to carry in it any Sense of Relation; and yet some Relation is certainly implied in this Sanction. As it denotes that Essence which hath Existence and all Perfections in and of itself, it hath no Respect to Mankind, either as created or redeemed. — The Essence indeed, and the Persons in it respect us in both these Relations; but then there are other Words to describe them, and *Jehovah* is never used in Scripture; and it cannot be used, because the Idea of the Word is *absolute*, with relative Pronouns, as it might be if the Word expressed either of these Relations. — It is a Term of Distinction, signifying the different Manner in which the *Divine Essence* exists from all other Essences. — Now a Term used to distinguish God from other Beings and Things, cannot be descriptive of the Relation he stood in to the *Jews* under the Theocracy: For a Term which doth not imply in it any Relation, cannot be used in a relative Sense; and therefore it is not expressive of God as Head of the *Jewish* State, nor consequently of the temporal Sanctions, which he as Head of that State was engaged to execute.

2. AND besides, the Sanction now mentioned is not thus worded, “ I demand your Obedience, because I am *Jehovah*; “ but, because I JEHOVAH am your GOD:” So the Obligation arises from, and is enforced upon, that Relation, in which *Jehovah* was to be considered. He was to be considered under the Character of *their* GOD, and upon that account obeyed; and therefore the Sanction is expressed in that Term of Relation, and not in the Word *Jehovah*.

Being their GOD 3. AND though the Word GOD (or *Elabim*) be certainly a Term of Relation, as the ^a relative Pronouns frequently joined with is no particular Relation God stood in to the *Jews*, either as Head of their Government.

^a —my—they—our—your—their *Elabim*, &c.

it

it demonstrate, and must therefore express some beneficent Character which God supports, yet it cannot possibly be that Relation which he stood in to the *Jews* under the Theocracy: For if the Word stands for this Relation, how can he in that Sense be said to be the GOD or * *Elabim of the WHOLE EARTH*? The GOD of * *Isa. liv.*
 the WHOLE EARTH could not be a LOCAL TUTELARY DEITY: 5.
 For that would be a Contradiction in Terms ---- what is LOCAL being limited and confined ---- and what is limited and confined being not universal: So that as Theocracy was a Form of Government peculiar to the *Jews*, if this Term of Relation respected GOD as Head of that Government, how could it be applied to him in an universal Sense? None of the Nations were under such a Government, and yet all the Nations stood in that Relation to GOD (whatever Relation it be) which this Word expresses; and therefore the Word cannot be solely applied to the Character which GOD sustained under the Theocracy, or any Relation in which GOD was to be considered as Head of that particular Form of Government: And by consequence we shall not come at the true Idea of the Word, unless we consider the GOD of the WHOLE EARTH under some other Relation than that of a LOCAL TUTELARY DEITY.

4. AND besides, how could a Word used from the Foundation of the World, carrying in it the Idea of an universal Relation, denote a particular ONE, which did not exist till after two thousand Years. From the Beginning the Deity was known and worshipped under this Name; and after the Theocracy ceased, it was still his Appellation as well as before ||. It cannot then carry || 1 Sam.
 in it any particular Designation of God's being placed at the Head *viii. 7, &c.*
 of the Jewish Common-wealth, because it is not appropriated to him in that Respect; and therefore, whatever Sanctions it includes, they certainly were not those temporal Sanctions which were *solely* appropriated to the *Theocratic* Government, and which GOD was then engaged to execute.

5. AND farther, it cannot be used to express that Relation in *Or as their*
 which GOD stood to the *Jews* as their Deliverer from *Egypt*, be- *Deliverer*
 cause the Nations who had received no such Deliverance, did yet *from*
 worship GOD under this Name; and because the Heads of the *Egypt.*
Jewish People, though not related in this Sense, did yet call *Jehovah* their GOD: Nay, even before it was foretold, that their Seed should go down into *Egypt*, and should be brought into Bondage; but should be delivered by Signs and Wonders, and a stretched-out Arm: Even before this was revealed, the Patriarchs
 knew

knew and worshipped God under this Relation ; and therefore it cannot be the particular Designation of God considered as the Deliverer of the *Jews* from *Egypt*, or as their Redeemer from the House of Bondage.

But an
universal
Relation,

not as
Creator—

* ברא

|| אלוה

6. AND in the next Place, as the Word God, or *Elahim*, is certainly expressive of some beneficent Relation in which God stands to all his Creatures ; so must it therefore denote either the universal Relation he stands in to them as their CREATOR, or REDEEMER : For under these Two, all the Relations he stands in to Mankind in general are included --- As to the Character of Governor of the World, that since the Fall could not have been a beneficent Relation to Sinners without a Redeemer ; and yet the Relation expressed by the Word *Elahim*, is indisputably a beneficent one. And besides, the same Person is now both the Redeemer and Governor of the World --- *All Power in Heaven and Earth being committed to CHRIST* ; and therefore that Relation, which is but a Consequence of Redemption, ought not and indeed cannot be considered separately from it. And as to the universal Character God sustains as Creator, the Word cannot be descriptive of this Relation : For, as a Verb or a Noun, it is never used in any such Sense --- and there is but one * Word used throughout the Scriptures to denote the single and omnipotent Act of Creation --- and also because it is used as a Name of God in the || Participle Passive, where it cannot be applied to him in the Sense of Creation ; for it would be Blasphemy to say of God, it undeifies him to say, *He who was created*. It is manifest then, from the Reason of the Thing, that the Word carries in it some Idea of God considered as our Redeemer, and is expressive of that universal and ^a most beneficent Relation.

But as
Redeemer
of Man-
kind.

7. Now it is the Belief of every Christian --- That the Deity foresaw the Fall of Man ; and before it happened, had provided a suitable Remedy --- This Remedy was the Redemption purchased by CHRIST ; and the Scriptures have represented each Person of the Deity as covenanting to perform a certain Part in the Œconomy of that Redemption --- *GOD the Father* is there represented as demanding Satisfaction for Sin, and covenanting upon a full Satisfaction made to pardon Sinners --- *GOD the Son*, as covenanting to make that full Satisfaction to the Father, and thereby re-

^a Deut. vii. 9. Ps. lxii. 1, 6, 7, 8. § lxxxv. 5, § xlii. 6. § xcvi. 3. Isa. lii. 10. In these, and many other Places, *Salvation* is manifestly included in the Word *Elahim*.

deem Mankind --- and *GOD the Holy Ghost*, as covenanting to make that Satisfaction effectual to the Ends proposed, as sanctifying Believers. That the ever-blessed Trinity did make this Covenant, and actually have performed it, is the Foundation of our Faith and Hopes; and that fallen Man might never want Evidence for these Truths, and might therefore always have powerful Motives to make proper Returns of Love and Obedience, the *Divine Persons* were mercifully pleased to represent themselves to Sinners, under the Idea of Persons who had made such a Covenant to redeem them; which Idea the Word *Elabim* conveys. For

8. THE Term ^a (*Elab*) in human Affairs is certainly used to express that conditional Penalty which they who have entered into a Covenant upon Oath have laid themselves under. And why may not this be the Idea in divine Affairs? There is no other Word in the Language but this from whence it can be derived; and if this be its certain Derivation, then it must have the same Idea as the Word from whence it is derived: For it is an invariable Rule in the *sacred Language* — ^b *That all Words of the same Letters, and consequently of the same Root, must have the same Idea.* So that if entering into such a Covenant be an Action which we can predicate of God, then the divine Name may, without Offence, allude to that Covenant. Now the Scriptures frequently predicate this Action of God — He is said to *swear by himself* * — to have * Gen. sworn to Abraham — and to have made an Oath unto Isaac, that in xxii. 16. their Seed all the Nations of the Earth should be blessed. And if, 1 Chron. without derogating from the divine Perfections, he made this xvi. 16. Oath concerning CHRIST the *universal Blessing* to these particular Persons, why might not the same be made for the general Good of all Men? But it was made to Particulars, to induce a full Trust and Reliance on what God had sworn to perform; and with the same View GOD made it unto all Men: For being willing Heb. vi. more abundantly to shew to the Heirs of Promise the Immutability of 17, 18. his Counsel (to redeem Man) he confirmed it by an Oath, that Man might have two immutable Things to trust to, in either of which it was impossible for GOD to lie. This is a Proof that the Action implies no Imperfection in it, and therefore the Name implies none. — It is impossible GOD should lie — This is an Imperfection he cannot be liable to — But why then have the Scriptures so worded

^a Gen. xxiv. 41. § xxvi. 28. Deut. xxix. 13, 18, 20.

^b *Tela ignea Satanæ*, &c. p. 406. Verus est utique non minus, quam pervulgatus Judæorum Canon — i. e. Nunquam Scripturæ aliquod Dictum omnem nativum Verborum Sensum amittit.

the manner of the divine Persons entering into the Christian Covenant? St. Paul says they so worded it to *give Man the strongest Assurance of the Immutability of GOD's Counsel to redeem him*. This was the Reason why they represented themselves as entering into such a Covenant, and as assuming the Name from thence of Persons who had laid themselves under an Obligation to perform it. — And therefore as the Word *Elab* is expressive of a certain Action — and as the *Elabim* are represented in Scripture to be the Agents or Doers of that Action---certainly it can be no Diminution of the divine Perfections for GOD to be called by a Name expressive of that Action---for the Name only expresses, what all the Scriptures bear Witness of, that he had done---and as the Action was an Instance of the greatest Mercy which GOD could shew to his fallen Creatures---Surely that Mercy was heightened by revealing himself to them under that merciful Name.

IT being then consistent with the Divine Perfections to enter into a Covenant, and be under an Obligation to the Performance of it --- and there being but one Verb in the Language from whence the Word *Elabim* can be derived --- and the certain Meaning of that Verb being to lie under the Obligation of an Oath to the Performance of some Covenant; therefore it is evident, this is the Idea of the Word --- And that the Covenant which it expresses was the Gospel-Covenant is manifest, from the Reason of the Thing, which proved the Relation expressed by this Word could be no other but that of Redemption; ^a and from the Usage of the Word in Scripture, where it is frequently confined to this Sense ^b; and from there being no Mention in Scripture, that any other but the Gospel-Covenant was revealed since the Fall of Man. And therefore, when the Word is applied to the Persons of the Divine Essence, it represents them as under an Obligation, which they *voluntarily* entered into, to perform the Gospel-Covenant, and save their fallen depraved Creatures --- and upon this Sense of the Word, the Sanctions of temporal Rewards and Punishments could not be established: For when GOD promulges his Laws, and requires Obedience of the *Jews* upon this Sanction--*because I Jehovah am YOUR GOD*, the Obligation expressed in these Words is this.

^a Ps. lxxviii. 22. Is. xlv. 21. Hof. xiii. 4. § vi. 6. Judges x. 14. Jer. ii. 28.

^b To save, to redeem, to deliver, being generally attributed to the *Elabim*, Ps. iii. 3. “many say of my Soul, there is no Salvation for it in the *Elabim*, “*Selab*”, mind this. Heb. xi. 16. *Wherefore GOD is not ashamed to be called THEIR GOD, BECAUSE he hath prepared for them an (heavenly) City*. Here the Reason given why GOD called himself THEIR GOD, demonstrates that the Word *Elabim* relates to, and is expressive of, the Gospel-Covenant.

“ That

“ THAT System of Laws which I have given you, ye are to
 “ remember to keep and obey ; for your All depends upon your
 “ Obedience — It is Obedience which secures you of my Pro-
 “ tection here — But what the System of Laws I have now given
 “ you chiefly aims at, is my Protection hereafter ; and therefore,
 “ in order to gain your Obedience, I have inforced my Laws
 “ upon this stronger Sanction — I have made your Title to the
 “ Benefits of Redemption depend on your believing and obeying
 “ what I have required — You are convinced, that the Persons
 “ of the Divine Essence have covenanted to redeem you from Sin
 “ and Death — This *They* cannot do for you here — These spi-
 “ ritual Benefits of Redemption must be conferred in a future
 “ State — And you will not receive any of these Benefits in that
 “ State, unless you believe and do in this what I have required.”

9. AND this Interpretation, which is drawn from the Reason of the Thing, and the express Meaning of the Words, is fully justified by CHRIST's Argument in the Text. Our Saviour there asserts, that the Term *Elahim* (for this is the Word in the * Text he quotes) is a Term of Relation ; and it is expressive of some beneficent Relation, because he says it respects GOD, *not as the GOD of the Dead, but as the GOD of the LIVING*. Now the LIVING, whom this Word respects, cannot be the Persons who live in the present World, because GOD still stood in that beneficent Relation to *Abraham, Isaac, and Jacob*, when they were dead ; from whence our Saviour infers — that the Covenant expressed by this Word, and the Blessings flowing from it, must respect a future Life : For if, in consequence of this Covenant, the Bodies of these Patriarchs were to be raised from the Dead, then the Covenant must relate to a future Life — But in consequence of this Covenant, the Bodies of these Patriarchs were to be raised from the Dead, because GOD is not the GOD (the *Elahim*) of the Dead, but of the LIVING ; and consequently, as the Covenant relates to the Resurrection of the Dead, so must the Sanction founded upon that Covenant.

BUT since our Saviour hath produced an Authority from *Moses*, to prove that he TAUGHT THE RESURRECTION OF THE DEAD, upon which very Authority *Moses* hath inforced the Sanctions of all his Laws : This therefore being such an infallible Proof, *what these Sanctions were*, demands a more particular Consideration ; and the State of the Case is this :

THE Sadducees, which say there is no Resurrection, come to CHRIST — they propose a Difficulty to him from the Law of
 D Moses,

Our Savi-
 our proves
 the Word
Elahim
 expressive
 of Re-
 demption.
 *Exod. iii.
 6.

Moses, which they could not solve upon the Supposition of a Resurrection — and they desire that CHRIST, who preached the Doctrine of the Resurrection, and said he came to fulfil the Law of *Moses*, would reconcile this Difficulty with that Doctrine — CHRIST's Answer consists of two Parts — first, a Solution of the Difficulty ; and then a Proof, that the Difficulty they proposed was founded on a great Error, viz. that *Moses* had not treated of the Resurrection of the Dead : And this Proof he introduces in a very remarkable Manner—*Ye Sadducees deny that there is any Resurrection ; but concerning the Resurrection of the Dead that they rise, I can give you a satisfactory Proof out of your own Prophet : For have ye not read in the Book of Moses, and hath not he shewed you that the Dead are to be raised, when he calleth the LORD, the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob ? For he is not the GOD of the Dead, but the GOD of the LIVIN ; ye therefore do greatly err.* And the sacred Historian remarks upon this Answer, that when the *Multitude* heard it, *they were astonished at his Doctrine ; and that the Sadducees, the Deniers of the Resurrection, were put to Silence.*

FROM this fair and impartial State of the Case then it is evident, that CHRIST did intend to prove from the Text he quotes, that *Moses* had treated of the Resurrection of the Dead. The Difficulty which the *Sadducees* proposed, was an Objection against the Resurrection ; and as CHRIST's Answer cannot but be, to the Purpose, it must be an Argument for the Truth of this Doctrine. Now the Exordium to this Proof *sets forth*, that the Resurrection was taught in the Book of *Moses* — the Proof is a Text from that Book of *Moses* wherein it was taught — and therefore the Exordium must directly refer to this Proof, and nothing else^a. And what can be a direct Introduction to a Proof, if this be not ? Have ye not read concerning the Resurrection of the Dead in the Book of *Moses* ? and then immediately follows the Proof which they might have read concerning the Resurrection. Can any Words more plainly declare, that the Resurrection of the Dead was taught in the Books of *Moses*, and that this particular Text was a Proof of it ?

^a *Corn. à Lapide, Lugd. 1638, 1 vol. p. 409, 410. Ego sum DEUS Abrahamæ, &c. Christus non contentus solvisse Sadducæorum Objectionem contra RESURRECTIONEM insuper eandem illis probat ex Dicto Dei ad Mosen, Ego sum DEUS Abrahamæ, &c. § Dr. Stanhope's Ep. & Gosp. 3d vol. p. 425. "The Force of this Argument there is no room to doubt, after our Blessed LORD himself hath made Use of it to confute the Sadducees Error, and to prove a Resurrection."*

BUT if the Design of CHRIST's Argument was to prove, that *Moses* had *shewed the Dead were to be raised*, wherein lies the Conclusiveness of it? To be the GOD or *Elabim* of *Abraham*, *Isaac*, and *Jacob*, it was before proved was to stand related to them under the Character of Redeemer, and particularly to be under a Covenant to redeem them from Sin and Death: For Redemption could not regard fallen Man in any other Respect than as a Sinner, and as liable to the Punishment of Sin. Now it was impossible that GOD, who had represented himself to them as under a Covenant, should lie — And yet all these Patriarchs suffered Death, the Punishment of Sin; and whilst their Bodies continued in the Grave, they had not received the Benefit of GOD's being under such a Covenant, because by that Covenant Man was to be redeemed from *Sin* and *Death*; but whilst Death reigned over the Patriarchs, they had not received that Redemption; and therefore, since that Redemption was not effected and compleated in this World, of necessity there must be another World, in which their Bodies will be raised to Life and Immortality ^a.

AND besides, even when these Patriarchs were dead, GOD still stood in that beneficent Relation to them, which the Word *Elabim* expresses — Now that beneficent Relation doth not respect Mankind as dead, but as *living* — *GOD is not the GOD of the Dead* --- He is not the *Elabim* of those who are to lie for ever under the Power of Death — He cannot be said to stand in any beneficent Relation to them; for a beneficent Relation regards them who are sensible of GOD; but they cannot be sensible of it over whom Death reigneth for ever. The *Living*, the *Living* only are sensible of Good, and *GOD is the GOD of the LIVING*; and yet, if the Patriarchs be dead for ever, he cannot be the GOD of the *LIVING*. Whilst their Bodies continue in the Grave — they are dead: But he hath covenanted not to be the GOD of the Dead; their Bodies therefore must rise from the Dead before he can fulfil the Gospel-Covenant — He must raise them up unto a future Life, before he can be what his Name *Elabim* imports: For he cannot act up to, and compleat that beneficent Relation which he stands in to them, until their Bodies be raised from the Dead. Then shall they be of

^a *Th. Cartwright, Harmonia Evang. Lug. 1647, p. 799. Ego sum DEUS Abrahamæ, DEUS Isaaci, & DEUS Jacobi. Non potest autem FÆDERATUS DEUS esse eorum qui Mortui non exsistunt amplius; est igitur VIVORUM, idque non Animabus modo, sed, quia Deo omnia præsentia sunt Corporibus suo Tempore excitandis. || F. Illyrici Gloss. in 4 Evang. Basil 1570, p. 97. Esse DEUM alicujus, tum Salvificam Opem Dei erga illum, &c.*

the Number of those happy *Living*, who will praise him indeed, when feeling the blessed Effects of that beneficent Relation, they shall have a Conviction from Sense, which we now can have only from Faith — That GOD is not the GOD of the Dead, but of the **LIVING**.

CHRIST then, who is an infallible Interpreter of *Moses*, asserts, that *Moses* hath treated of the Resurrection of the Dead — He brings an Argument from *Moses* to prove it — The Argument is — GOD says unto *Moses*, that he was nevertheless the *Elahim* of *Abraham*, *Isaac*, and *Jacob*, though they were dead — being their *Elahim* even then, CHRIST declares, is a Proof that he still stood in some beneficent Relation to them — But he could not stand in any beneficent Relation to those who were dead for ever, because he is not the GOD of the Dead ; therefore that beneficent Relation regards them as **LIVING**, and they cannot be **LIVING** till raised from the Dead. Now all the Laws of *Moses* are enforced upon this Sanction, *Ye shall obey me, because I JEHOVAH am YOUR ELAHIM* ; and CHRIST hath *purposely* demonstrated, that the Resurrection of the Dead is a Part of this Sanction, consequently I infer from the *infallible* Interpretation of JESUS CHRIST — That the *Obligation to observe EVERY Law, Rite, and Ceremony is enforced under the Mosaic Dispensation, upon the Sanctions of FUTURE REWARDS and PUNISHMENTS*.

AND though this Conclusion be drawn from the *express Meaning* of *Moses's Words*, and that Meaning be confirmed by the *unanswerable Authority* of CHRIST, either of which would be abundantly sufficient to evince what were the Mosaic Sanctions ; yet I shall add to them another Passage, wherein it is expressly and *literally* asserted, not only that future Rewards and Punishments were the Sanctions of the whole Law, but also that GOD had TAUGHT the *Jews*, and they KNEW --- that his Laws were established upon these Sanctions. And the Passage is this —

* Deut. xxx. 11. * *FOR this Commandment, which I command thee this Day, it is not bidden from thee, neither is it far off* : So that whatever be the Meaning of this Commandment, the *Jews* did understand it — If it was NOT HIDDEN from, of necessity it must be KNOWN unto them --- For not to hide is to discover, and to discover is to know. Now St. Paul, speaking by the same Spirit which spake in *Moses*, says, that this Commandment, the Meaning of which the *Jews* knew, treats of *Justification by Faith in CHRIST*. The Words themselves indeed do clearly and fully describe that Justification ; but since an infallible Interpreter hath explained them, and *Moses* hath

hath declared that the *Jews* understood them in the Sense thus explained, the Argument therefore will be equally conclusive, without particularly proving what is the Sense of the Words from the Text itself: For the *Jews* did certainly understand them in the true Sense, and St. Paul could not explain them in any other. And his Interpretation is this; * *When Moses speaketh on this wise,* * Deut. concerning the Justification which is of Faith, say not in thine Heart, xxx. 12. *who shall ascend into Heaven?* || St. Paul says the *Jews* knew that || Rom. x. this meant, *to bring CHRIST from above.* And when Moses says, 16. *Who shall descend into the Deep, and bring the Word unto us, that we may hear it and do it?* The Apostle declares the *Jews* knew that this meant, *to bring up CHRIST again from the Dead.* And when Moses tells the *Jews*, *the Word is nigh thee, even in thy Mouth and in thy Heart;* the Apostle asserts they hereby understood, *that same Word of Faith which he preached.* St. Paul then hath informed us what the *Jews* understood --- they knew that CHRIST was to come down from Heaven --- was to die --- and RISE again from the DEAD --- and they also knew that Word of Faith which the Apostle preached, viz. *that if they should confess with their Mouth the LORD JESUS, and believe that GOD would raise him from the Dead, they should be saved.*

AND after Moses hath thus revealed --- *that Man is to be justified by Faith in CHRIST,* he proceeds to shew what was the Consequence of his revealing this Doctrine; and it followed from thence, that he had thereby offered to, and set before, the believing *Jews* the Means to an happy Immortality; and to the unbelieving, Death. † See, says he, *I have set before thee this Day LIVES* † v. 15. *and Good, and Death and Evil.* The Word LIVES, it was before proved, was in its literal and primary Sense expressive of a future Life and Immortality; and the Reason of the Thing here demonstrates, that this is the Sense of the Word: For the Life which Moses in this Text set before them, could not be a temporal one --- it was such a Life as should flow from their being justified --- but by being accounted just and righteous in the Sight of GOD through the Merits of CHRIST, they could not thereupon be entitled to temporal Rewards. All the Blessings derived to Mankind from CHRIST, are of a spiritual Nature; and Justification by him being spiritual, cannot regard the present Life; for the present Life was forfeited by Sin: And if Men were to be accounted just and righteous before GOD through the Merits of Christ, with respect to the present Life, then the present Life ought not to be taken away from them who are so justified. But Length of Days is found

found to be no Consequence of Justification. We are all in a constant Succession removed from off the Stage of the World; and how then can our Justification in any Sense respect the present Life, since the Virtue flowing from it cannot be received till we have passed through the Grave and Gate of Death? It is evident then from the Reason of the Thing, as well as from the Meaning of the Words, that the Lives *Moses* here set before the *Jews*, included a future and immortal Life: For that is the Consequence of Justification. And as the Sense of the Text was NOT HIDDEN from them, it follows, they knew they were to be justified before GOD through Faith in CHRIST, in order to their obtaining an happy Immortality.

AND that this Immortality was the Sanction upon which *Moses* enforced Obedience to all his Laws, is evident from the following Verse — ^a See, says he, *I have set before thee this Day a future*
 Deut. xxx. *Life of Happiness and Misery; in that I command thee to love the*
 16. *LORD thy GOD, to walk in his Ways, and to keep his Commandments, and his Statutes, and his Judgments.* Now, under the Expressions --- *of walking in the Ways of GOD* --- and *keeping his Commandments, Statutes, and Judgments*, are included all the Rites and Services of the Law: And by commanding the *Jews* to keep these Rites and Services, *Moses* says he had SET BEFORE them a future Life of Happiness and Misery; and if he commanded them to keep the Law, and to them who kept it he offered future Happiness, then this future Happiness was proposed to them as a Motive to Obedience — and whatever was proposed to them as a Motive to obey the Law, was of necessity a Sanction to enforce that Obedience; because, so far as it was a Motive, it obliged --- and Obligation is what constitutes a Sanction. And therefore, as *Moses* had taught the *Jews* (in the Words before) that they were to be justified by Faith in CHRIST — and that an happy Immortality was the Consequence of this Justification: So he here makes Obedience to the whole Law an absolutely necessary Condition to attain that Immortality; and thereby he makes the Immortality, which was consequent on Justification, the Sanction upon which he enforces Obedience, and of course he gives us further Reason to conclude — that the Obligation to observe EVERY Law, Rite, and Ceremony is enforced under the Mosaic Dispensation upon the Sanctions of FUTURE REWARDS and PUNISHMENTS.

^a 2 Efd. vii. 59. asserts, that the Life *Moses* mentions in this Verse was an immortal one.

THESE indeed are but a small Number of those Texts from The Gospel-whence this Conclusion might be supported ; but however, these pel-Cove- will be sufficient at present, because if a future State, and future nant the Rewards and Punishments be taught in those now produced, then same in the Old Testa- the two Propositions at first laid down are fully justified ; and no- ment as in the New. thing remains but to give a general View of the Subject, and to shew how it ought to have been treated, and how it came to be misunderstood. And the Texts already and hereafter to be cited upon this Subject, will have their due Weight when it is observed --- that the Law by *Moses*, and the Gospel by CHRIST, are but two Parts of *one* and the *same* Dispensation --- the Gospel-Covenant runs through and constitutes the Essence of both : For since the Fall of *Adam* that Covenant was the *same* to CHRIST, and from him it will be the *same* to the End of the World — *There was never any other Name given among Men, whereby Sinners might be saved, but that of JESUS CHRIST.* Now the Promises annexed to the Gospel-Covenant *as such*, were always the same ; for that Covenant regarded Men as Sinners — It promised them Remission of Sins — The Benefit of having their Sins remitted, is not a temporal one — because Sins are therefore remitted, that Sinners may escape the Punishment which was their Due ; but under the Gospel-Covenant, *as such*, the Punishment due to Sinners is not inflicted in this World : For Remission of Sins through a Mediator --- and the Divine Favour --- and a Title to Happiness, are the Privileges of the Gospel-Covenant ; and all these Privileges are of a spiritual Nature, and regard Sinners not merely as living in this World, but as Candidates for another. And these Privileges of the Gospel-Covenant are delivered by *Moses* in the Old Testament, as well as by CHRIST in the New : For both in the Old and New Testaments *everlasting Life* is offered to Sinners by JESUS CHRIST. Indeed this Gospel-Covenant was administered in a different Manner before our Saviour came, from what it hath been since ; and it is for want of attending to what would of necessity follow from such different Administration, that the End and Meaning of the Mosaic Law hath been so greatly mistaken : For if Men had well understood the Reasons of that different Administration, they could never have fallen into these two dangerous Errors, which laid the Foundation of an Opinion, that *Moses* had not treated of future Rewards and Punishments. And the

The Promises of that Covenant could not in the Nature of the Thing be other than spiritual and future.

Therefore in the Nature of the Thing, spiritual and future Happiness, and Misery, must be the Sanctions of the Mosaic Law.

The two Errors confuted, which gave Rise to an Opinion, that the Promises of the Gospel-Covenant were not always the same.

I. FIRST

I. FIRST Error arose from mistaking the *End* and *Significancy* of the Types — Now a Type is an outward and visible Sign, instituted by God to represent some spiritual Person or Object --- That the *outward and visible Sign* was instituted to this End, is evident from hence, that the Gospel-Covenant was revealed upon the Fall, and the Types were instituted at the same Time, to create and preserve Faith and Hopes in what was promised by that Covenant. The Time of their Institution appears from *Abel's* offering Sacrifice; and the End of their Institution from his offering through Faith in CHRIST. Now Faith in CHRIST being a Qualification for receiving the Benefits of the Gospel-Covenant --- and Sacrifice being the typical Rite by which *Abel* expressed that Faith --- This typical Rite therefore must have been instituted to this End, because without such Institution it was contrary to all Principles of Reason, that there should be any Connection between the Ideas of FAITH in CHRIST and SACRIFICE. This typical Rite then, which is the Sum and Substance of the Law, and which with the sacrificial Rites makes up a great Part of it, was instituted upon the Fall along with the Gospel-Covenant. And it appears from this one Instance (to omit others) for what End the Types were instituted. Now, if the End of instituting them was to preserve *Faith* and *Hopes* in what the Gospel-Covenant promised, then they must have been *significant* of what was promised --- To be able to preserve *Faith* and *Hopes* is not the Attribute of an *insignificant* Rite --- before it could be able to do this, it must have spoke an intelligible Language: For when God revealed to fallen Man the Promise of Life and Immortality, and instituted an outward Action to keep in mind what he had promised, certainly that Action was expressive of this Promise; and what it expressed was as well understood by the *Jews*, who knew the Gospel-Covenant, as it is by us: For the whole of this Covenant is spiritual; and where-ever the Covenant was known, there it was also certainly known that the Types were spiritual, because the Covenant was always a sure Key to decypher the Types. And why then might not a Sacrifice speak the same Thing as intelligibly to a *Jew*, as the *Holy Communion* doth to a *Christian*? Since, though the one looked forward to what should be done, and the other looks backward to what hath been done; yet they both regard the same Part of the Gospel-Covenant---the Death and Satisfaction of CHRIST.

The first Error arose from not regarding the Connection between the Types and the Gospel-Covenant.

THIS then was the *End* and *Significancy* of the Types --- The Gospel-

Gospel-Covenant was revealed upon the Fall — and the Types were then instituted to the *End* that they might preserve Faith and Hopes in what was promised by that Covenant — the Immortality which fallen Man had forfeited, was therein promised to be restored him through a Redeemer — and the infinite Wisdom of GOD so contrived the Types as they might in the most intelligible Manner (that material Objects can describe spiritual) *signify* the Redeemer, and Immortality through him — and as this Gospel-Covenant was always known to some Believers; from hence therefore it is certain, that at all times, from the first Institution of the Types till their Completion by CHRIST, Believers understood the Types in a spiritual Sense, and knew that they related to the Redeemer and Immortality through him, which were promised by the Gospel-Covenant.

2. AND from mistaking the *End* and *Significancy* of the Types, a second Error took its Rise, *viz.* “ That because the Types could not GIVE, therefore “ they did not TEACH eternal Life; ” which Error hath been already exploded: For the Law was founded upon the Gospel-Covenant, and the Types were instituted to teach Men what was promised through him who was to fulfil that Covenant; so that, though the Types of themselves could not save, yet the Gospel-Covenant certainly could, on which they were founded, and to which they referred. But then, before CHRIST came, the Salvation to which Men were entitled by that Covenant, must of necessity have been differently worded from what it is since. Before he came there could be no Institution which could actually *give* or *confer* eternal Life — It might indeed be offered and set before Men — And it was — The Types pointed at CHRIST, and through him to eternal Life — But then CHRIST was the *Middle Term*, and without him there could be no possible Connection between the TYPES and ETERNAL LIFE: Therefore, before CHRIST came, eternal Life could only be offered, set before, and promised to Mankind — To GIVE and to CONFER LIFE is the Attribute of our Redeemer — and when he came into the World, he assured his Disciples and the *Jews*, that he came down from Heaven to GIVE eternal Life unto the World. Of necessity then the Old Testament must be worded different from the New in this Respect. But nevertheless it will not follow, “ that because eternal Life is now GIVEN us by CHRIST, therefore it was not PROMISED by *Moses*: ” It will rather follow, that the New Testament being the Completion of

The second Error, that because the Types could not GIVE, therefore they did not teach eternal Life, arose from the first, *viz.* separating the Types from the Gospel-Covenant.

the Old, whatever is *fulfilled* BY the one, was *promised* UNDER the other. And as eternal Life was promised UNDER the Law by the Gospel-Covenant, then certainly that Promise was a sufficient Sanction to enforce Obedience upon: For, before CHRIST had *done* and *suffered* what was foretold, the Happiness promised through what he was to *do* and *suffer*, was then the strongest Obligation to Obedience; and so far as it was an Obligation, it was also a Sanction to enforce that Obedience. Now the New Testament is very express, that eternal Life was promised through CHRIST under the Law — the *Articles* and the *Homilies* of our Church assert the same — and Texts have been now produced from *Moses*, wherein he secures Obedience to his Laws upon Motives drawn from the Gospel-Covenant, and enforces it upon the Sanctions of these Rewards and Punishments which that Covenant offered; and therefore it can be no Objection to these Sanctions — that eternal Life could not be had BY the Law, since it was promised UNDER the Law; and upon that Promise of eternal Life the Sanctions of the *Mosaic Dispensation* are established.

FROM the Time of the Fall then there hath been but one Way open to Heaven, and that was through CHRIST; and all Believers, before and under the Law, hoped for Pardon of Sin and Salvation through him — In hopes of that Pardon and Salvation they observed the typical Services — It was upon that Account they believed and obeyed — And when God made Faith and Obedience absolutely necessary Conditions to attain these Ends, certainly he thereby made Pardon of Sin and Salvation the Sanctions upon which he enforced Faith and Obedience. By the Gospel-Covenant therefore from *Adam* to CHRIST, the divine Laws were established upon the Sanctions of future Rewards and Punishments, and they will be the same from him to the End of the World: For the Benefits of the Gospel-Covenant are such, as will induce all considerate Men to believe and obey in hopes of receiving them —

* Heb. xii. 2. * *Whilst they go through this Vale of Misery, they will endure the Cross for the Joy that is set before them — Whilst they run their Course they will keep their Eyes fixed on the Prize of their high Calling —*
 || Acts xxiv. 15, 16. *And they will follow the Example of the great Apostle, || Who, because there was to be a Resurrection of the Dead, both of the Just and Unjust, did for that Reason exercise himself to keep a Conscience, void of Offence, both towards GOD and towards Men.*

